THE NEGRO HISTORY BULLETIN

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The Negro in the Beginnings of Science

THE elementary definition of science is that it is knowledge properly classified. The great scholars of the world, however, would say that this definition is not complete. In the first place, we must understand what is knowledge and what is not knowledge before we can classify knowledge. The idea of classification, moreover, may mean one thing to one person and a different thing to another person. It may mean one thing in our time but a different thing at some other time. No one can say definitely what is known, for what we think we know today may be discovered to be error tomorrow. Every day scientists are finding errors in what was once considered the real truth. As we learn more and more about nature we see our misunderstandings, and from time to time we have to revise what is called science.

From this point of view, then, all people have some scientific knowledge. It is impossible to think of people as being so backward as not to have some knowledge of the nature and working of things. The scientific ideas of the most primitive people were crude, but there was some truth underlying their beliefs which served as stepping stones to more useful and accurate knowledge of today. In taking up the scientific beginnings, therefore, we should have the sympathetic attitude. We should not laugh at the "funny notions" that the people of the earliest times had. We should rather think of what silly notions we would still have today if those people had not had inquiring minds and had had no ideas about things at all.

The first scientific ideas were mainly religious. Religion and science were united many centuries ago. Man could understand some things, and what he could not understand he thought was due to the miraculous work of the gods. What the gods revealed, man added to by further explanations which passed among primitive people as accepted truths; and no one dared to question or disregard these beliefs. In ancient times, persons were put to death for rejecting some of these so-called truths. Socrates, the great philosopher and teacher of Greece, was put to death for questioning such ideas and for teaching the youth to seek to know the real truth.

Out of such an effort to discover the unknown, however, came some good. For example, the Babylonians believed that the gods presided over the movements of the heavenly bodies, and for that reason these ancient people worked out a system of study which they called astrology—a system by which the will of the gods could be determined and human events predicted. Out of this came the real science of astronomy, for the Babylonians named the stars, divided the year into months, weeks, days, hours, minutes, and seconds. They measured the day by the sundial, and the night by the water clock. To facilitate their reckoning, these Babylonians worked out the decimal notation and another system of notation based on sixty. They divided the hour and minute into sixty parts. It is said, however, that the Africans, a long time before the rise of the Babylonians, discovered the planetary system, named the stars, and showed their relation to the gods and to human beings.

SEEKING THE UNKNOWN

In Egypt also science was connected with religion. Because these people on the Nile believed in the immortality of the soul, they gave special attention to embalming in order to preserve the body long enough for the separated spirit to return to it. This necessitated profound study of chemistry, and in this respect the Egyptians surpassed men of all time, for they learned thousands of years ago to embalm better than we can today. The Egyptians gave attention also to astronomy, geometry, arithmetic, and medicine. Galen was a medical scientist at Pergamum in Greece. In Alexandria not only Euclid made himself the "Father of Geometry," but Hipparchus became its "patriarch of astronomy," and Ptolemy of Egypt and Copernicus of Poland brought these ideas to us in all but modern form.

Under the Greeks, many of the beginnings of the ancient peoples in science became useful knowledge. Aristotle proved that the earth is round and Eratosthenes determined its size by scientific measurements. Archimedes made numerous discover-

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ies in practical physics. At Cos, to which Greek knowledge extended, Hippocrates distinguished himself as the "Father of Medicine," by freeing medicine from superstition and separating the position of the priest from that of the physician. The body, he believed, is governed by natural laws, and health is due to the observance of the laws of health.

The Dark Ages, resulting from the fall of Rome in 476 A. D., brought an end to the spread of Greek ideas in Europe and left that continent in darkness for a thousand years. Yet the people of the Orient took over the best ideas the Greeks had produced and advanced farther in knowledge. Europe for centuries thereafter lived under the handicap of superstition rather than in the light of science. For ages, magic and religion were confused, and science again became connected with these ideas in medieval life. By and by, Europe began to pick up some of the knowledge spread from centers of learning in the East, and the Crusades made possible contacts which revived learning in Europe. Then came an actual renaissance when Europe finally went back to the scientific basis laid by the Greeks and began to add thereto important principles by which we are guided today —the invention of printing, clocks, chimney flues, stained glass, plumbing, gunpowder, spectacles, the rudder, the mariner's compass, and mapmaking.

All this progress, however, was not made at once. These inventions or discoveries had been long in the making, and they did not affect all places in any large area. Some people still believed in the ordeal and magic and practiced all kinds of superstition and unscientific methods. For example, almost within the memory of men now living, there were people who believed that most diseases were caused by evil things in the blood, and for almost any complaint the patient was bled to remove the cause of the pain. And since the barber had the best tools for bleeding, he served people also as a physician. In some parts it required a long time to separate the rôle of the physician from that of the barber. In some such way, however, most of the sciences have grown out of error.

In the survey of science, one scarcely finds any mention of anything achieved except that in Asia or Europe where the Caucasians lived. Other achievements are recorded, but the inventors and discoverers who are not white are not mentioned by name. We learn of the invention of printing, gunpowder, and the mariner's compass, but we are not told that these great boons were given to the world by the Chinese. We learn much about iron, the most useful thing to man, but we are not told that the natives in the heart of Africa first discovered this valuable metal and learned to refine it. We are not told that the Benin, at the mouth of the Niger, and Africans elsewhere on that continent learned to cast artistic bronze figures from clay molds built over wax forms. The Bushmen knew enough chemistry so to poison their arrows as to kill game without spoiling the flesh of the animal. The Ethiopians had a method of curing blood-poisoning by burning. The natives of Africa have discovered so many cures for diseases that modern medical scientists are spending much time in Africa to learn some things in this field not yet known to Europeans and Americans.

In Africa, the average native considered science as best represented in the witch doctor and priest. They occasionally helped the people with their useful knowledge of nature while deceiving them with tricks which the average native did not understand. Here and there, among the Negroes transplanted to America, these characters on the plantation survived in modified form. They were best represented by the old seer and the goodly matron among the black people. By studying the elements they could predict the weather. They diagnosed complaints and effected cures with herbs. In some cases, they contrived to do things which baffled the skill of persons who had been scientifically trained according to modern methods.

Very often, the women of this type attained the distinction of the best nurses, and the men arose to the level of physicians. A runaway Negro named Simon was advertised in 1740 in *The Pennsylvania Gazette* as able to "bleed and draw teeth" and "pretending to be a great doctor among his people." Referring in 1797 to a fugitive slave of Charleston, South Carolina, *The City Gazette and Daily Advertiser* said: "He passes for a Doctor among people of his color and it is supposed practices in that capacity about town."

THE NEGRO CESAR'S CURE FOR POISON

As early as 1792 a Negro called Cesar gained such distinction for his knowledge of roots and herbs that the assembly of South Carolina purchased his freedom and gave him an annuity of one hundred pounds. Cesar's remedy is very interesting, and it is worth noting as follows:

Take the roots of plantane and wild hoarhound, fresh or dried, three ounces, boil them together in two quarts of water to one quart, and strain it; of this decoction let the patient take one third part, three mornings fasting, successively, from which, if he finds any relief, it must be continued until he is perfectly recovered. On the contrary, if he finds no alteration after the third dose, it is a sign that that patient has not been poisoned at all, or that it has been with such poison that Cesar's antidote will not remedy, so may leave off the decoction.

During the cure the patient must live on spare diet, and abstain from eating mutton, pork, butter, or any other fat or oily food.

N. B. The plantane or hoarhound will either of them cure alone, but they are most efficacious together.

In summer you may take one handful of the roots and the branches of each, in place of three ounces of the roots of each.

For drink during the cure let them take the following: Take of the roots of goldenrod, six ounces or in summer, two large handfuls of the roots and branches together, and boil them in two quarts of water to one quart, to which also may be added, a little hoarhound and sassafras; to this decoction after it is strained, add a glass of rum or brandy, and sweeten with sugar for ordinary drink.

Sometimes an inward fever attends such as are poisoned, for which he ordered the following: Take one pint of wood ashes and three pints of water, stir and mix well together, let them stand all night and strain or decant the lye off in the morning, of which ten ounces may be taken six mornings following, warmed or cold according to the weather.

These medicines have no sensible operation, though sometimes they work on the bowels, and give a gentle stool.

The symptoms attending such as are poisoned, are as follows: A pain of the breast, difficulty of breathing, a load at the pit of the stomach, an irregular pulse, burning and violent pains of the viscera above and below the navel, very restless at night, sometimes wandering pains over the whole body, a reaching inclination to vomit, profuse sweats (which prove always serviceable), slimy stools, both when costive and loose, the face of pale and yellow color, sometimes a pain and inflamation of the throat, the appetite is generally weak, and some cannot eat anything; those who have been long poisoned are generally very feeble and weak in their limbs, sometimes spit a great deal, the whole skin peels, and lastly the hair falls off.

Cesar's cure for the bite of a rattlesnake: Take of the roots of plantane or hoarhound (in summer roots and branches together), a sufficient quantity; bruise them in a mortar, and squeeze out the juice, of which give as soon as possible, one large spoonful; this generally will cure; but if he finds no relief in an hour you may give another spoonful which never hath failed.

If the roots are dried they must be moistened with a little water.

To the wound may be applied a leaf of good tobacco, moistened with rum.

—*The Massachusetts Magazine*, IV, 103-104 (1792).

The Negro History Bulletin

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Negroes Distinguished in Science

BENJAMIN BANNAKER

The first American Negro to rise above the hit-and-miss method of experimentation with nature was Benjamin Bannaker. He was born November 9, 1731, on a farm near the Patapsco River within about ten miles of Baltimore. He was the child of natives of Africa, it is said, but some have recorded that while his father was a black man born in Africa his mother was a black woman born in the United States. Mrs. Martha Ellicott Tyson, one of Bannaker's biographers, says that his maternal grandmother was a white woman of English birth, Mollie Welsh. After serving as an indentured servant in Maryland, she became free, purchased a farm, bought two slaves, and liberated and married the one named Bannaker. Four children were born to them. One of them, the eldest daughter, Mary, married a slave brought from Africa. He took the name of his wife and later obtained his freedom before his wife gave birth to a son called Benjamin. Bannaker, therefore, had no experience as a slave.

BENJAMIN BANNAKER

As a free born child Bannaker attended a school in his community along with white children. Bannaker grew in knowledge not only of books but of farming. When his father died in 1759 he had to assume charge of the farm and provide for his mother and sisters on seventy-two acres. His spare time, however, he spent in reading serious books. He was especially fond of mathematics. He had a special aptitude for solving problems and explaining things which puzzled people. One thing which interested him was the watch. He had never seen a clock, but by studying the watch he learned thereby to make a clock from wood, and it kept time for twenty years. This is said to be the first clock made in the United States.

The turning point in Bannaker's career, however, was when the Ellicotts, a Quaker family, moved to his neighborhood and erected a large mill around which grew up the community known as Ellicott City. George Ellicott, the head of the newcomers, like Bannaker, was very much occupied with mathematics and science. Ellicott became immediately interested in the efforts of Bannaker and supplied him with many books and mathematical instruments which he had long needed. The three important works loaned Bannaker were Mayer's *Tables,* Ferguson's *Astronomy* and Leadbetter's *Lunar Tables.* Bannaker mastered these by self-instruction and surprised Ellicott by pointing out errors in some of these books. Bannaker became a surveyor of great renown.

With this knowledge Bannaker could understand the stars and the relations of the planets as a part of a system. Being a man of fair income from his farm, Bannaker could rest during the day and remain up during the night to watch the stars. He learned to figure out the eclipses of the sun and moon and all details with respect to weather and climate. In 1792 be published the first of his series of almanacs which appeared regularly until 1802. This achievement attracted to him the attention of distinguished men like James McHenry, a member of John Adams's cabinet, and Thomas Jefferson, later to become President of the United States.

Jefferson secured for Bannaker a place on the commission with L'Enfant, a famous French engineer, who directed the laying out of Washington in the District of Columbia. The other members of the commission were David Stuart, Daniel Carroll, Thomas Johnson, and Andrew Ellicott. The Georgetown *Weekly Ledger,* of March 12, 1791, reported the arrival at that port of "Benjamin Bannaker, an Ethiopian whose abilities as surveyor and astronomer already prove that Mr. Jefferson's concluding that that race of men were void of mental endowment was without foundation."

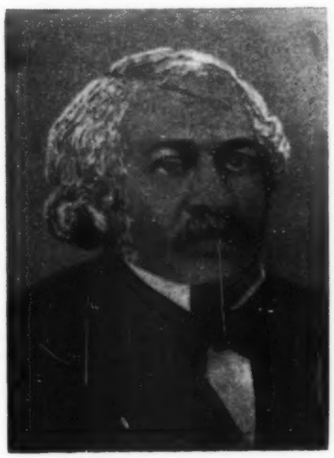
Bannaker remained a resident of Ellicott City and was above want throughout his life. He enjoyed an excellent reputation among his neighbors, and those who came into contact with him showed him the highest respect. He attended the Quaker church in his community. He never married and kept bachelor's quarters. Yet, according to Benjamin Ellicott, Bannaker was no recluse. "He was a brave looking pleasant man, with something very noble in his appearance. His mind was evidently much engrossed in his calculations; but he was glad to receive the visits which we often paid him."

Another contemporary said of Bannaker, "When I was a boy I became very much interested in him, as his manners were those of a perfect gentleman: kind, generous, hospitable, humane, dignified, and pleasing, abounding in information on all the various subjects and incidents of the day, very modest and unassuming, and delighting in society at his own house. I have seen him frequently. His head was covered with a thick suit of white hair, which gave him a very dignified and venerable appearance. His dress was uniformly of superfine broadcloth, made in the old style of a plain coat, with straight collar and long waistcoat, and a broad-brimmed hat. His color was not jet-black, but decidely Negro. In size and personal appearance, the statue of Franklin at the Library of Philadelphia, as seen from the street, is a perfect likeness of him. Go to his house when you would, either by day or night, there was constantly standing in the middle of the floor a large table covered with books and papers. As he was an eminent mathematician, he was constantly in correspondence with other mathematicians in this country, with whom there was an interchange of questions of difficult solution."

GEO. W. CARVER

JAMES DERHAM

The next Negro to distinguish himself in science was concerned with medicine. This was James Derham of New Orleans. He was born a slave in Philadelphia in 1762. There he learned to read and write, and he mastered also the principles of Christianity. When a boy, he was transferred to Dr. John Kearsley, Jr., who employed him as an assistant in the preparation of medicines and to wait on patients. From Dr. Kearsley's employ, Derham passed to that of Dr. George West, surgeon to the Sixteenth British Regiment during the American Revolution. In this position Derham continued with the preparation of medicines and minor duties in the medical profession.



JAMES McCUNE SMITH

At the close of the American Revolution, Derham passed into the hands of Dr. Robert Dove of New Orleans. This physician took an interest in Derham. After serving as the physician's assistant for two years, Derham was permitted by Dr. Dove to work out his freedom on liberal terms. By this time Derham had become a physician himself through this apprenticeship, as did most physicians of that day. The new world had few medical schools at that time. The Medical School of the University of

CHARLES H. TURNER

Pennsylvania, the first of its kind in this country, was not established until 1765.

James Derham was more than an ordinary physician. He was a man of a liberal education acquired by contact with the most talented people of his time. He had a working knowledge of Spanish, and he spoke French almost as fluently as he did English. His knowledge of medicine was considered thorough, and he gave special attention to the relation of diseases to climate. Dr. Benjamin Rush, who had the pleasure of meeting him, said, "I have conversed with him upon most of the acute and epidemic diseases of the country where he lives and was pleased to find him perfectly acquainted with the modern simple mode of practice on these diseases. I expected to have suggested some new medicines to him; but he suggested many more to me."

A man of this high standing, Derham could not fail to give satisfaction. He was respected by the best of both races in New Orleans, and in his practice he was very successful. He was usually busy with his extensive calls to service which brought him an income of more than three thousand dollars a year. A dollar in those days was worth about three times what one is worth today.

JAMES McCUNE SMITH

The next Negro to distinguish himself in science was also a physician. This was Dr. James McCune Smith of New York City. He was born there and attended the New York African Free School, established by the New York Manumission Society in 1787. He was attending that school when Lafayette, on his last visit to America in 1824, visited the institution which was carrying out the General's idea of preparing the Negro youth to become intelligent and useful citizens. When the General arrived, the principal had the pupils assemble, and a boy eleven years old delivered the welcome address. That boy was James McCune Smith.

This young man desired to study medicine, but on account of the lack of opportunity for this study in this country, he went to the University of Glasgow in Scotland where he was graduated as a physician. He returned to New York in 1837 and entered upon his career. In the capacity of both physician and surgeon he served so efficiently that a large practice resulted—sufficient to warrant his running also two apothecary shops. With these advantages, Dr. Smith became a man of many interests and considerable wealth. He could then all but gratuitously serve the Colored Orphan Asylum in that city.

Dr. Smith was recognized by the best white physicians and men of science in New York. In 1852 he was nominated as one of the five men to draft a constitution for the Statistic Institute of which he was a prominent member. In this circle he was able to participate in the professional discussions before the body and often read papers showing unusual scholarship.

Dr. Smith was drawn into the anti-slavery discussion which no intelligent Negro of that day could escape. He nevertheless could speak and write scientifically as could no other Negro of his time. On one occasion he was called upon to debate with an opponent the question of the inferiority of the Negro, the discussion lasting several evenings. Basing his argument on "The Comparative Anatomy of the Races," Dr. Smith triumphed over his antagonist. In 1846 he produced "The Influence of Climate on Longevity, with Special Reference to Insurance." This was an answer to John C. Calhoun's unfavorable disquisition on the Negro. Dr. Smith evidently was more than a physician. He was a scholar established upon a broad scientific basis.

In Dr. Smith's day, there were other physicians like Dr. William Taylor and Dr. Fleet, educated in the District of Columbia; Dr. John V. DeGrasse of New York, Dr. Thomas White of Brooklyn, and Dr. Alexander T. Augusta, a product of the University of Toronto, but these restricted themselves to things professional rather than go into the broader scientific meaning of things. William Wells Brown and Martin R. Delany likewise came upon the scene before Dr. Smith passed therefrom and made some scientific attempts, but did not rise in this sphere to the level of Dr. James McCune Smith.

CHARLES HENRY TURNER

These days we hear much about how animals behave, and the expression has been so frequently used in recent years that we now express the thought with one word—animal behavior. These words remind one of the vocabulary of the home and the schoolroom, but the thinking people who give attention to animal behavior are scientists. They are trying to learn more about animals. Since dumb animals act very much like human beings and we can make experiments with such animals that we are not allowed to make with human beings we can find out much about man by studying these creatures. And then, too, we want to know more about animals for their sake.

Only the scientists can give us accurate information about animals. Almost any one may learn something about animals by coming into contact with them often, but the average man is often misled by some things which he cannot easily understand. In the first place, animals cannot speak our language, and we cannot speak theirs. Yet they have more intelligence than we think they have. Scientists say that animals have minds. We do know that they keep some of their affairs away from us as secrets that we cannot readily discover. Only by bringing them under close observation and carefully recording what they do and by studying these actions in connection with what is known can we begin to understand animals. And there is much about them which man will probably never understand. We may not know much more about animals than they know about us.

We are fortunate today in knowing more about bees and ants than we formerly knew because there was born in Cincinnati, Ohio, February 3, 1867, a Negro scientist, Charles Henry Turner. There he attended the elementary and high school. He completed the college course at the University of Cincinnati in 1891, and obtained there the degree of Master of Science the following year. Turner taught a short while, beginning at Evansville, Indiana, but he had become interested in science and found himself more at home in teaching biology at Clark University in Atlanta, Georgia. This science so gripped him while in college that he resumed his study of biology at the University of Chicago. There he made a fine record in this field, and at the commencement in 1907 that institution conferred upon him the degree of Doctor of Philosophy *summa cum laude*.

Turner, however, was not a man seeking degrees. He was a scientist. He found the greatest pleasure in the midst of animals and plants. In a sense they spoke to him in a language which he wanted to understand. As he drew nearer and nearer to them and understood them better he became more and more determined to reach their unknown minds and let the world know them better. He restricted his serious investigations mainly to animals. He tried to understand how they behave. He was a student of animal behavior, and what he learned about animals was made use of by other scientists in bringing out what they called "behavioristic psychology."

The animals to which Turner directed most attention were the bees and ants. He studied them in their homes and brought them into his laboratory for experimentation. He wanted to test their instinct and examine their habits. He saw them leaving home to seek their food, storing it for the future, sharing it with the members of the household, and defending themselves from the inroads of their enemies. He studied their relation to their offspring, and the organization by which they held themselves together as a group. In other words, taking these animals as one would human beings, Turner endeavored to see how their life parallels that of people. This scientist, although he spent much of his time during his last years as a teacher of biology in the Sumner High School in St. Louis, never diverged from his course of studying animals. Up to the end of his career in 1923 he was constantly reporting his findings to scientific circles, and numerous publications carrying his contributions gave the public the advantage of the results of his researches. Turner did much then to advance scientific knowledge, and the world is better off today because of the enlightenment which he brought to those who had long stumbled through darkness in trying to understand bees and ants.

ERNEST EVERETT JUST

Most of us think of the sea as the largest body of water from which we get fish to eat and in which there are some things which we do not eat. A few of us when looking at this great area covered with water, almost three times that of the land, wonder what is the life beneath that surface. It may be that the animals in the sea wonder the same thing about us. Unless we know very much about the make-up of the animals in the sea we can hardly imagine how they live in the water. Some of us have tried to understand these animals better than the fisherman who daily pulls in a few in the net to sell for food and others to be thrown back because they do not taste good. Those who inquire into these matters of the sea are what we call marine biologists.

Ernest Everett Just, of Howard University in Washington, D. C., is one of these serious students of the life below the surface of the sea. He was born in Charleston, South Carolina, in 1883. In that city he attended the public schools, and then entered the state school at Orangeburg. He soon left there, however, and entered Kimball Union Academy at Meriden, New Hampshire, where he prepared to enter Dartmouth College. In college he distinguished himself in scholarship and developed a permanent interest in the study of biology. From Dartmouth he came in 1907 to teach at Howard University, but during his vacation and periods of leave of absence he advanced in his study of biology at the University of Chicago. In 1916 he received the degree of Doctor of Philosophy from that institution.

During these years Just had spent most of his spare time at Woods Hole, Massachusetts. There since 1888 students of marine biology have maintained a lodge to facilitate the study of the animals of the sea. His earnestness and application to his work are shown by the fact that he spent twenty summers at this center. There he met the most distinguished marine biologists of the world and developed with them in the advancement of science. He became one of the inner circle. The outside world finally found out what he was doing and acclaimed him as one of the great scien-

tists of the age. He received the Spingarn Medal in 1915, being the first to have that honor.

With so much attention upon him Just found it easy to carry on his work by grants-in-aid. Julius Rosenwald gave a large fund by which he was enabled to go to Europe to study marine biology in the best laboratories in Paris, Geneva, Berlin, and Rome. His discoveries have therefore multiplied in his penetration of the unknown of marine animal life. Scientists of both continents have sought contact with him, and he has been honored by them in numerous ways. He is a Fellow of the American Association for the Advancement of Science; member of the American Society of Zoologists, of which he became vice-president in 1930; member of the American Society of Naturalists; member of the American Society of Ecologists, of which he was made vice-president in 1930; member of the Washington Academy of Sciences; member of the Société des Sciences Naturelles et Mathématiques de Cherbourg.

In the development of his work Just has published valuable contributions. From his pen have come numerous articles contributed to scientific journals on physiology of development, including results of research on fertilization, artificial parthenogenesis, cell division, and the like. He is the co-author of *General Cytology,* which appeared in 1924. Recently he has brought out a work embracing a number of his findings, entitled *The Biology of the Cell Surface,* which appeared in 1939.

WILLIAM AUGUSTUS HINTON

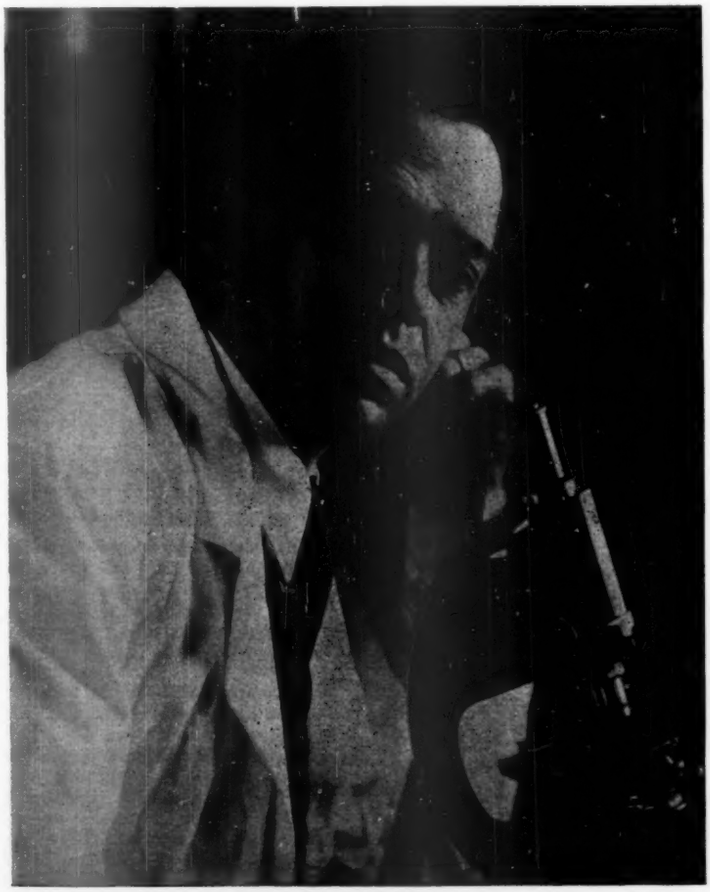
Man has discovered much in line of duty. Unless one's occupation is such as to give him a lead to the things hidden he may not easily discover them. Only those who have considerable leisure and have the financial support which research requires can do much in discovering the unknown. Occasionally appears one with the spirit of sacrifice, and he denies himself the pleasures of life in order that he may thus serve humanity through scientific achievement. He thus pursues science for the sake of science. Men in professions have been known to abandon their practice and restrict themselves at great personal sacrifice to scientific research. Such a man is Dr. William A. Hinton, of Cambridge, Massachusetts. He could doubtless amass a fortune by commercializing what he knows about medicine, but he has chosen to serve humanity through medical research.

Dr. Hinton was born in Chicago, Illinois, December 15, 1883. He is the son of Augustus and Maria (Clark) Hinton. He prepared for college in a high school in Kansas and completed at Harvard College the requirements for the degree of Bachelor of Science in 1905. He later entered the Harvard Medical School, from which he was graduated with the very highest honors in 1912. While in school he made a most favorable impression on all his instructors. It was through them that he could find the opportunity to function as a clinical pathologist. He began at once to invade new fields and to discover treatments for diseases. His merit brought him to the position of director of the Wassermann Laboratory of the Massachusetts Department of Public Health. Next he became pathologist of the Boston Dispensary. He served at the same time also as instructor in Bacteriology in the Harvard Medical School. He was chiefly interested in serology, however, and has made a reputation in the use of serum in fighting the diseases of the blood. He has discovered a test for syphilis, which is regarded as one of the most satisfactory now in use.

This discovery has made Dr. Hinton famous. Many persons of note have thereby been attracted to him, and they have manifested interest in his career. These helpful contacts have stimulated him to further growth and widened the circle in which he moves. He is associated with the best in his profession as a member of the American Medical Association and of the American Association of Bacteriologists. Recently the National Association for the Advancement of Colored People awarded him the Spingarn Medal, but he modestly refused it for the reason that he does not yet feel that he should be thus singled out and proclaimed until he has accomplished much more.

GEORGE WASHINGTON CARVER

We think of the world and its fullness as belonging to us, but this will apply only to the man living in the wilderness. When people learn to live together in communities they have to depend upon one another, and parts of the world devoting themselves to particular pursuits have to depend upon other parts following different occupations. This makes it possible for people in a country of abundance to want for what might be otherwise easy to obtain. In the first pinch man feels the need of food, and next come clothing, shelter and medicine. In the case of scarcity, necessity becomes the mother of invention, and men have learned how to make use of what we might otherwise throw away and to make one thing serve as a substitute for the other. Fortunately in our day we have the advantage of the discoveries of various workers who have applied themselves to the task of making adjustments for people in their extremities and for extending the use of materials which we did not formerly know how to use fully.



ERNEST EVERETT JUST

Among those thus engaged for many years is George Washington Carver. He was born a slave near Diamond Grove, Missouri, about 1864. Upon the death of his father the child and the mother were taken by captors into Arkansas. The boy was given in exchange for a horse worth $300. Carver contrived, however, to return to the place of his birth. He had difficulty in going to school after emancipation, but he worked his way through high school in Minneapolis, Kansas. Next he attended Iowa State College of Agricultural and Mechanical Arts, where he finished in 1894 the course leading to the degree of Bachelor of Science. He continued his work at that institution and received also the degree of Master of Science in 1896. During this stay he was a member of the faculty in charge of the green house. In 1928 Simpson College of Indianola, Iowa, conferred upon him the degree of Doctor of Science.

In 1896, Booker T. Washington, ever looking for practical men to assist him in building up Tuskegee, induced Carver to cast his lot with the school in Alabama. At that institution Carver has ever since served. There he has applied himself mainly to agricultural research. He is spoken of as an agricultural chemist. In this position he has made numbers of experiments with food products, and with the results he has attracted the attention of the world.

There are few men of any race or nation better known today than George Washington Carver. It is because he has learned to make more than a hundred products from the sweet potato, about the same number from the pecan, and one hundred and fifty from the peanut. He is often referred to in the newspapers as the peanut wizard. As this truly implies, he has justly earned this title in doing so much to demonstrate the various uses to which these foods may be put. And it is not merely their food value but industrial use in supplying urgent needs which may happen in time of famine or war. In this way George Washington Carver has done his part in inquiring into the nature of things and learning their possibilities to man.

His work is appreciated everywhere. In recognition of his services the United States Government has made use of his knowledge in calling upon him for advice to its research workers, and Carver himself has undertaken some commissions which he has carried out independently. In August, 1935, he was appointed as collaborator in the Bureau of Plant

Industry in the United States Department of Agriculture in connection with the Division of Mycology and Disease Survey. He is a member of the Royal Society of Arts of London. In 1923 he was awarded the Spingarn Medal for his scientific achievements.

Dr. Carver is an unassuming and modest man. He is a devout Christian. He attends church and Sunday school regularly. He believes that God is leading him into these mysteries which he is now unfolding to the world. While he believes in science he does not lack faith in divine guidance as the key to the solution of the problems which he has worked out.

Remember

During the month of May, the Negro interested in celebrating important events of the history of his race will inevitably direct attention to Thaddeus Kosciusko, who throughout his career showed his sympathy for the man far down. While participating in the American Revolution in cooperation with George Washington, he lamented the fact that he was fighting for a country which held slaves. When the United States Government later awarded the Pole a large tract of land as a compensation for his valuable services he provided in his will of May 5, 1798, that the income from this land should be used to purchase slaves and educate them to be free citizens of the republic. Thomas Jefferson was made the executor of this will. Inasmuch as he failed to qualify as the administrator of this landed estate, the court provided otherwise. It developed later, however, that Kosciusko, while in Switzerland, made a subsequent will in favor of citizens of a small town, and the courts in settling the matter, awarded this land to them.

Among other persons abroad who touched the life of the Negro should be mentioned Queen Victoria, who, on May 10, 1854, invited Elizabeth Taylor Greenfield, a Negro woman of great musical talent, to sing at court. Slavery, it should be noted, was abolished in Brazil on May 14, 1888. Almost one hundred years earlier, however, Toussaint Louverture, who was born May 20, 1743, had made Haiti independent.

Certain Americans of the white race who befriended the Negro in various ways were born in May. John Brown, the martyr, was born May 9, 1800; Lewis Tappan, the abolitionist, May 23, 1788; Ralph Waldo Emerson, anti-slavery author, May 25, 1803; Daniel Reeves Goodloe, the North Carolina emancipationist, May 28, 1814; and Walt Whitman, the open-minded poet, May 31, 1819.

Certain Negroes of consequence should be remembered this month also for what they did in the advancement of their own freedom and development. Among these should be noted, Martin R. Delany, colonizationist, army officer, and author, born May 6, 1812; P. B. S. Pinchback, Negro reconstruction statesman, born May 10, 1837. Robert Smalls of South Carolina, was the hero in the feat of taking the *Planter* from the Confederate to the Union fleet, May 13, 1862. Smalls later served five terms in Congress.

History Prizes for the Children

At present the Association awards annually $225.00 in history prizes for articles and reviews contributed to *The Journal of Negro History*: $100.00 for the best article and $50.00 for the next best; $50.00 for the best review and $25.00 for the next best. In this contest, however, only adults of scientific training may participate. For some years, therefore, it has been suggested that other prizes be provided for the children in the public schools. It is believed that such an effort will stimulate wide interest in the study of the Negro and bring popular support to the Association for the Study of Negro Life and History.

Among those who have given this matter serious thought is Mrs. Laura Knight Turner, 716 Mt. Hope Road, Cincinnati, Ohio. She is a teacher in the public schools of that city. Some years ago she distinguished herself in winning first prize in an essay contest based on "Why We Should Teach Children Current Events." In December she presented to the Association an important plan which the staff will be glad to have friends comment upon with helpful suggestion as to the best procedure in this case. These communications may be addressed either to the national office or to Mrs. Turner personally. The sooner they come the better, for we are anxious to work out the details and publish an announcement in the next issue of the BULLETIN. Let us start in time.

The suggestions of Mrs. Turner in the main are the following:

"I suggest that letters be sent out to school superintendents announcing the contest and asking them to solicit the cooperation of their teachers. In these letters you might include circulars or hand-bills announcing the rules of the contest, to be sent by the superintendents to the schools concerned. I would like to see this contest open to all pupils—white as well as Negro, but a national contest including all the children of a certain grade level of the country might prove unwieldy if the response is as it should be. Yet I can imagine no more satisfying situation than to have all children writing on the subject 'Why We Should Study Negro History,' or 'Why We Should Study the Negro.' You know better than I if such a proposal is feasible.

"The rules of the contest should include the following:

1. Contest open from the sixth grade through the senior high school.
2. Essays not to exceed one hundred words.
3. All letters to be postmarked not later than midnight on a specified date.
4. Decision of the judges is final.

"There should be a breach between 6th through 9th grade and tenth through twelfth, but that would entail two sets of prizes. Yet it would scarcely be fair to set a sixth grade pupil's effort up beside a senior high school student's essay. I would really like to see three divisions: 4th through 6th, 7th through 9th, and 10th through 12th. Then all would have a chance.

"For one grouping prizes range as follows:

$20.00 first prize
$12.50 second prize
$5.00 third prize
$1.00 next ten

"For two groupings, grades 6th to 9th and 10th to 12th, prizes as follows:

First prizes $15.00 each
Second, $9.00 each
Third, $4.00 each
Next five, $1.00 each.

"The rules of the contest should be printed and sent to the heads of branches and other interested representative of the Association, with the suggestion that they bring it to the attention of school people.

"Of course, these are only suggestions, and I would be only too happy to have you improve upon them. If you feel that we are too close to Negro History Week already to work the contest up in first class fashion for this year, perhaps you might keep it in mind and have plans ready to announce it in September, 1939. The final date might then be set for November 30, and that would leave two months for the judges to read the essays and come to their final decision. This would be announced during Negro History Week, which will begin February 11, 1940.

"I have suggested substantial prizes in order that interest be stimulated. You might even include ten dollars to the teacher of the pupil writing the best essay, unless you think that the teacher might be inspired to write the essay herself. The real purpose of the contest would be to get every one thinking and talking of Negro history."

Books of Intolerance

Today the schools are talking about books which teach intolerance and thus make selfish and undesirable citizens of the youth—citizens who believe that everything should be theirs exclusively because they belong to a certain group or race. The recent interest in removing such books from the hands of children is due to the fact that such teachings in Europe have brought about not only war and extermination of the weaker peoples of the world but is now beginning to cause one faction of the dominant people to try to destroy the other. This in a few words accounts for the present unrest throughout the world which seems unable to find any way out of social and political disorder.

At first little attention was paid to such biased teachings as long as the poor Negro seemed to be the only fellow who was to be kicked around; but thinkers are beginning to see that, once people learn to persecute one element, they soon begin to attack another or any whom the whims of the selfish would lead to destroy. Fortunately the Negro now is being given some consideration in the effort to remove such mischievous books from the hands of children and to supply them with works of broadminded authors who believe in the whole truth rather than selected facts to exalt unduly one race or element beyond what the teachings of real history justify.

Local committees are organized to fight this intolerance in our school texts. Investigations are being made not only of what has been written but of the effect which it has had on the pupils thus taught. It has been discovered that the hostility of the youth to others whose race or religion is not the same as theirs is traceable to what they have read and what they have been taught. In many cases the teachers of the youth who have been thus trained themselves are more hopeless than their students. The adults have become hardened in their hostility to all outside of their circle, and their minds do not yield to the new thought. In the case of the children, however, it does not always come too late. The solution of the problem then rests mainly with the public schools since the harm has usually been done before students reach college. The colleges, however, are not being neglected.

(*Continued on page* 72)

Making Negro History a More Important Part of the Curriculum

The Negro has much to his credit in past and current history, but he has not familiarized himself with the achievements of his race. He would form a very much higher estimate of himself if he knew his past, both in this country and in other lands. It is equally true that other persons would esteem him much more highly if they were informed of his accomplishments.

Since the organization of Booker Washington High School in Atlanta, Negro history has been a vital part of the curriculum; and three books written by Negroes are used as texts, namely, Woodson's *The Negro in Our History;* Washington's *Up From Slavery;* and Johnson's *Anthology of Negro Verse.* A score or more of others are regularly used as references. The books named above are used as basic texts in the English and Social Science departments, but the study of Negro history is not confined to any subject or department.

The struggle of the Negro to gain a desirable place in America may tie in with almost every class discussion. His efforts to have Congress enact an anti-lynching bill, for instance, may be fittingly discussed by groups in geography, civics, and English as well as in history. Even classes in foreign languages may compare the procedure necessary to pass such a law in the United States with that followed by law-making bodies of other nations, ancient and modern. Likewise, action on the part of other groups which involves the Negro may have a place in almost any class discussion.

Classes in mathematics may use to great advantage census reports in studying the distribution of the Negro population, Negro wealth, and the occupational status of the Negro. Similarly classes in mathematics may find interesting figures in most surveys made of Negro areas.

The problem of health is the most vital thing affecting the Negro. It involves a study in economics, sociology, government, and geography, as well as biology and medicine. When our high mortality rate is attacked from all these angles as well as from the usual courses in health it will certainly be rapidly reduced.

The dramatization of Negro life picturing the Negro's struggles for economic existence, his rise in the scale of civilization, offers an excellent opportunity for teaching the history of the race. Any phase of the world's achievement in which Negroes have been very active may be wisely selected—such as art, music, mathematics, science, and many of the vocational subjects. All these may be employed to advantage in this very practical and effective way of impressing our youth with the worth of our leaders or of portraying some great movement of the race. Plays, fashion shows, and pageants written by students serve as a practical means of dramatizing the achievements of a people. Dramatization has a special appeal to the adolescent. The experience of gathering the material, of writing the play, and of staging it not only leaves a lasting impression upon the participants but upon the audience as well.

Every high school and college should have a "Hall of Fame." This is a project that can be worked out by any interested group of students under teacher guidance. It requires a close study and evaluation of the achievements of Negro leaders. The group itself should set up the criteria to be used in selecting those whose portraits should be hung in the corridors of the school. Each year new students should be made acquainted with the achievements of these men and women. Thus the entire student body would not only be able to identify these leaders but would also learn to respect and revere them.

Closely related to this project is the clipping of interesting and worthwhile news articles about individuals or groups of the race and placing them on the bulletin boards. This will necessitate the reading of Negro newspapers and magazines and hence keeping informed as to what the race is doing week by week. In this connection the students in their study of current events should find out what is being said about the Negro, favorably or unfavorably, in the white press, and discuss these articles from every possible point of view, keeping in mind that the important thing is to know the truth. Of special importance are the actions of the local, state, or national governments, or of their representatives, which affect the status of the Negro —such as old-age pensions, social security, the appropriations of school funds in dual systems, segregation, and zoning laws.

The attention of all students should be directed to the disadvantages which the Negro suffers in citizenship, and they should address themselves to this condition, one of the most vital problems affecting the American Negro. The school should set up student government in which the election should have a natural setting. The organization of parties, the election of delegates to party conventions, nominations by the conventions, conducting of political campaigns, election at the polls in residential sections, the payment of taxes —all these should impress our youth with the importance of being a full-fledged citizen and of taking an active part in the affairs in the state as a measure of securing for themselves all the rights and privileges accorded members of other races.

To make this program as effective as possible Negro history should be taught in the white schools as a definite part of the curriculum. Only from knowledge of the Negro will the white people of America come to understand and appreciate the Negro and all his problems. Such a program will go far toward making a world example of racial cooperation and understanding.

C. L. HARPER

The Branch in Lexington, Kentucky

The Lexington Branch of the Association for the Study of Negro Life and History has been revived by Mrs. Lucy Harth Smith, a member of the Executive Council. Some years ago such a group was organized there by the Director, but for some reason it has never functioned efficiently. Under new stimulus it is hoped that a larger number will be enlisted and that they will make the undertaking a more sustained effort. The new program which these workers have now undertaken and the achievements already reported indicate a promising outcome. The officers chosen to guide the destinies of this serious circle of students are the following: Mrs. Lucy Harth Smith, president; Miss Cornelia O. Hardin, secretary; Mr. Robert H. Hogan, treasurer.

In no other place in the country have students of Negro history a better opportunity to render service of great value. Kentucky has had a most interesting history which few people from the outside can understand. In that striking drama figured the Negro in many ways. Yet the role of the man of African blood in that transmontane area has received almost no attention at all. We hear and read much about the Kentuckian, but we have given little thought to the Negro's contribution to the making of the Kentuckian. We, incidentally, learn something about the slaves in the accounts of the plantation aristocracy, but we are generally ignorant of the fact that in 1860 there were 10,684 free Negroes in Kentucky and they were increasing at the rate of about seven per cent. Most of these people of color had purchased their freedom, had established homes, and had provided schools and churches for the advancement of their people. Henry Adams, a teacher in Louisville before the Civil War, was representative of this class; and so was Loudon Ferrill, a property owner and exemplary leader, who died in 1854 after having served faithfully for thirty-two years the First Baptist Church of Lexington.

Branches of the Association

Frequent requests for the procedure required in the organization of branches of the Association for the Study of Negro Life and History reach the national office. Most of such persons are merely interested in meeting occasionally to discuss current events and to pass resolutions on the race problem—matters with which the national organization is not primarily concerned. It is earnestly hoped that such persons will restrain themselves from using the name of the Association. The actual branches of the Association are centered at New York City, Petersburg, Philadelphia, Washington, Cleveland, Detroit, Cincinnati, Terre Haute, New Orleans, and Houston. Other so-called branches have become moribund. They rushed into organization, thinking that some one would profit thereby without systematic effort, and when the program of serious work was outlined and undertaken the members fell by the wayside.

A branch requires a roster of at least ten active members in good standing paying $3.00 each annually and any number of sustaining members paying $1.00 each annually. Meeting this financial requirement, however, is not the end of the branch. If the purposes of the organization are properly carried out the financial matters will take care of themselves. The purposes of a branch include the following:

1. To save the records of the Negro and send them to the central office in Washington, D. C., where they are being assorted and classified and kept under fireproof protection to be used by investigators from all parts of the world.

2. To write the life histories of the "near great" but useful Negroes of whom editors and authors take no account.

3. To promote the actual study of the Negro in a club or class proceeding according to a definite outline and under the supervision of the Director of the Association.

4. To secure the cooperation of a number of persons who will learn to tell intelligently to children in schools and churches interesting stories of distinguished Negroes who have achieved things worth while as promoters of business, professional men, teachers, and ministers.

JUNIOR SOCIETIES

To root more deeply the work of the Association in the mind of the youth, junior societies are now being organized in connection with the local branches. For such societies the following plan has been agreed upon:

1. The junior societies shall be organized in churches, in junior and senior high schools, and among such other groups as may become interested.

2. In cities or communities where branches for the study of Negro life and history already exist the organization of the junior branch shall be under the supervision of the president of the local branch or someone designated by him.

3. In a place where no branch exists the junior society or societies shall be organized and supervised by someone interested in Negro history. This person shall be designated by the home office.

4. Each junior member shall pay an annual fee of fifty cents (50c), which shall be used to purchase an outline for study, for instruction, and for the dissemination of information.

5. Juvenile books presenting in simple form the achievements of the Negro are desirable literature which may be extensively used by the junior branches.

Books of Intolerance

(*Continued from page* 70)

These committees have been in communication with the Association for the Study of Negro Life and History, drawing upon this organization for whatever it has compiled in exposing the bias of the writers of our school books. An article of this type was recently contributed to *The New York Teacher*. Further investigation is being made to develop certain aspects which have not yet been touched. While not directed primarily toward the good of the Negro it is impossible to remove the evil complained of without his profiting by the crushing out of intolerance.

The result of this activity has been the extension of the use of books bearing on the Negro. The school authorities have not only kindly received such proposals, but have sought for consideration well written books which present in acceptable form what the Negro has thought and felt and attempted and accomplished. Much of such activity has been shown in both Louisiana and Mississippi, and in New York City. What these efforts will amount to in the near future no one at this stage of the movement can tell, but it seems evident that we have experienced the beginning which must encourage those who have long labored toward this end.

How the Public Received "The Black Man in White America"

Dr. Van Deusen maintains a strict impartiality and with the historian's point of view recognizes the handicaps which some Negroes have placed upon their people, as well as the short-sightedness of most of the whites. — *Democrat and Chronicle*, Rochester, January 1, 1939.

Van Deusen succeeds in combining understanding, sympathy, and objectivity in *The Black Man in White America*. The result is an absorbing volume which offers a wealth of factual information which I think should challenge the conscience of any fair-minded white American.—*The Enquirer*, Cincinnati, January 21, 1939.

A book of 338 pages, carefully indexed, that sets forth the place of the Negro in America since early days down to the present.—Boston *Globe*, January 28, 1939.

Dr. Van Deusen disproves the race inferiority theory by listing the great black athletes of the past and the present. That the Negro is not intellectually inferior he demonstrates by naming many celebrities, among them Alexander Dumas, Alexander Pushkin, Paul Laurence Dunbar, Paul Robeson, Roland Hayes, Marian Anderson, and Booker T. Washington.—Oakland *Tribune*, January 22, 1939.

"A scholarly work."—A. L. S. Wood in the Springfield *Union*, December 19, 1938.

"A study of the Negro's status in the United States."—New York *Times*, December 25, 1938.

"His work and social and political status," New York *Herald-Tribune*, December 25, 1938.

Books

In the production of books for American children few authors have recently given any thought to the Negro. In the preparation of the natives of Africa some authors have been trying to reach them through the study of their past and environment. Here is observed the principle that environment is the index to one's activity.

While most of the books simplified for the natives of Africa come from missionary circles and deal with religion, now and then appears one of an historical value. Unfortunately such history as these works contain is distorted with the European bias, but there is sufficient truth in them to warrant attention and in some cases frequent use on this side of the Atlantic. Americans should know much more about Africa than they do, and the only way to begin right is to start with the children.

An interesting work of art under the title of *Each with his own Brush*, by D. J. Fleming, has been published by Friendship Press in London. The book contains sixty-five illustrations made from paintings and carvings of persons of genius who have tried to exalt the Church. Six illustrations are by African artists. This effort, then, is to present a picture of the Church Universal.

Although written in the eulogistic vein the book entitled *Semane: Queen of the Bangwato*, by E. Haile, from the Sheldon Press in London, will interest the students of history. This is a biography of the wife of Khama II, the much-talked-of chief in Bechuanaland. New light is thrown on the Europeanization of the natives while at the same time giving a picture of the early state from which these people were lifted.

Germans in the Cameroons, 1884-1914, by H. B. Rudin, published in London by Cape, is an interesting book. While others are producing books to prove that the Germans showed too much cruelty toward the natives to be allowed any colonies, this author makes out a good case to the contrary. According to his findings, the Germans were superior to the other Europeans in what they did for the natives in health and education. This is another proof that in the matter of colonization one nation has been about as bad as the other.

Labour Conditions in Northern Rhodesia, a report by Major G. St. J. Orde Browne, from the Stationary Office in London, is still attracting attention. The report covers the depopulation of the tribal areas, the lowering of the standard of the physique, overcrowding of reserves while chartered land remains idle, shortage of farm labour, and the urgent need for better social service to readjust these people in their trying condition.

The International Share-out, by Barbara Ward, has come from the Thomas Nelson Press in London. This work makes the suggestion that Great Britain should set the example of renouncing all economic advantages in colonial dependencies and transfer all such territory to a mandate system. This step, it is believed, would avert impending war.

Toward a Literate World, by F. C. Laubach, from the Columbia University Press, is a significant book. The author estimates the literacy in the world, goes into the conduct of literacy campaigns and gives especially interesting accounts of these efforts in India and Africa. Out of the experiences of the author and the data collected he has made a number of helpful suggestions for doing the work better in the removal of illiteracy. This publication is sponsored by the World Literacy Committee.

Book of the Month

The Negro in Brazil **(The Associated Publishers, 1538 Ninth Street, N. W., Washington, D. C.) is an interesting, timely and valuable book. It is written by Dr. Arthur Ramos, one of the most distinguished scholars of Brazil. For a long time he has been making researches into the history and the anthropology of the Negro in that country. The book has been translated from the Portuguese by Dr. Richard Pattee of the United States Department of State. For some years the latter taught history in the University of Porto Rico, while directing special attention to the significant role of the Negro in Latin America.**

The book shows the difference between the development of the Negro among the Latins, where he is considered as a human being, and his treatment among the Teutons, where he has been held down to the status of slave or serf. All white Americans who read this book will be ashamed of the intolerance and inhumanity practiced in the United States, and the Negroes themselves must take some pride in knowing that in certain parts of the world a black man is treated as a member of the human family rather than as a pariah of society.

The book parallels in a way the study of slavery elsewhere. There is in some respects the same panorama of the exploitation of the slave as a laborer, his rising against the institution, the championing of his cause by friends of freedom, and the use that he has made of his liberty since emancipation. Because of the full freedom allowed the people of color in Brazil, these achievements are comparatively greater than those accredited to the Negro in the United States. In Brazil, the Negro has risen to all positions of distinction and honor, even to that of being president of the republic. This book, therefore, is a valuable volume which should interest every person who would know the whole truth.

Questions on the April Issue

1. Define these words, *frescoes*, *murals*, *Renaissance*, and *protegé*.

2. Identify the following: Juan de Pareja, Sebastian Gomez, Juan Latino, Manoel Querino, Robert S. Duncanson, Henry Ossawa Tanner, Lois M. Jones, Aaron Douglas and James Lesesne Wells.

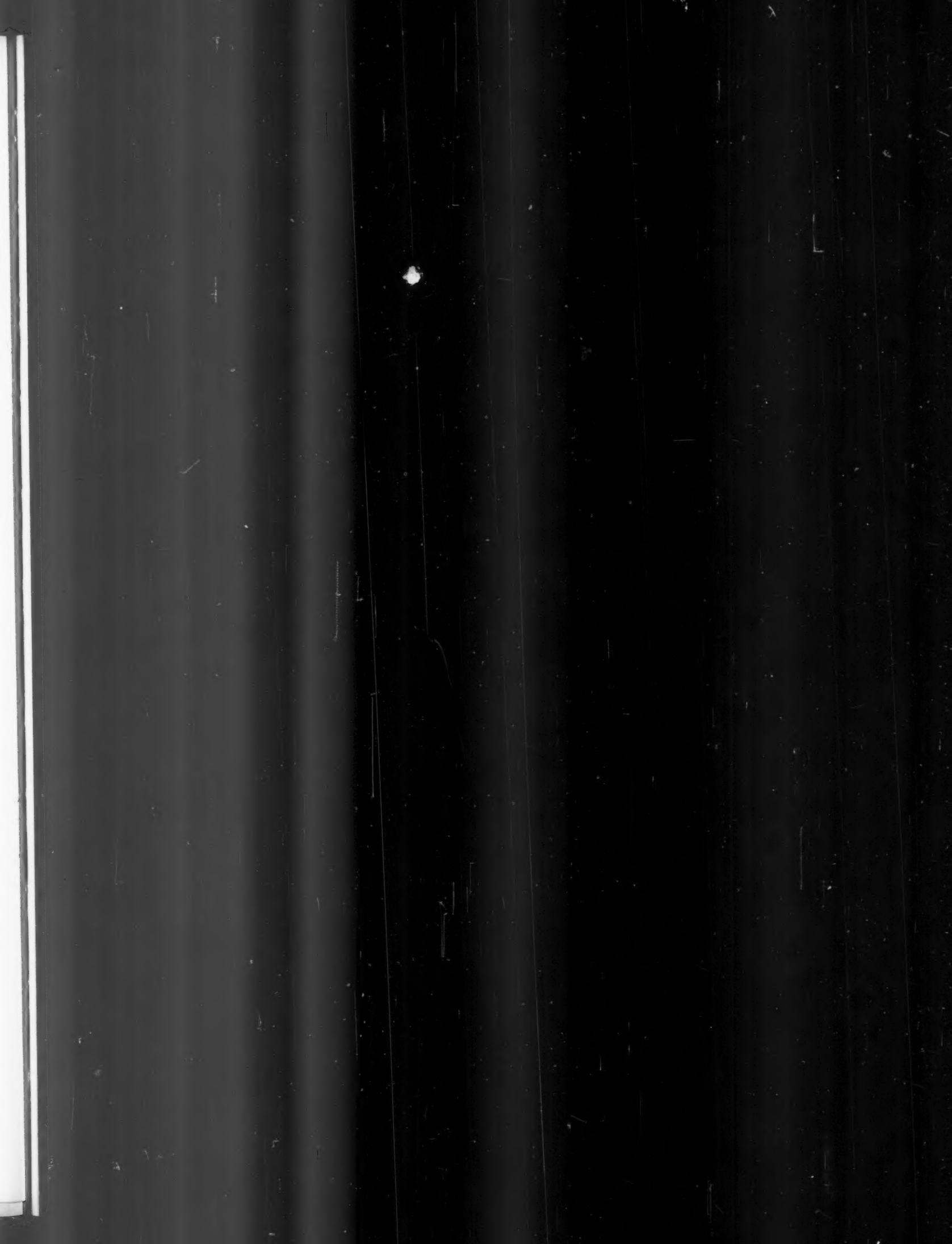
3. What influence did slavery have on the development of Negro artists?

4. Did the Negro African make any contributions in the field of art?

5. Carefully sketch the life of Edwin M. Bannister, Lois Mailou Jones or any other celebrity of this month.

6. Try your hand at some form of art. Most likely you will be surprised at your results.

7. Can the works of Negro artists be classified as representations of special moods or desires?

8. From the names of the pieces of art listed can you see any similarity between art and music in reference to Negro productions and compositions?

9. Is there a possibility that economic dependency or independency has anything to do with the number of artists? Does leisure time have any connection?